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Salt Lake City, Utah.

SALT LAKE CITY, MAY 10, 1902.

## BURLESQUE MARRIAGES.

An account has been received from New York and published in the local papers, of an occurrence at a ball in Yonkers given by the Jewish Society there, which has occasioned much comment and no little consternation. It appears that as a bit of fun, it was proposed that a number of young couples there should go through the form of a marriage ceremony, and this was taken up so joyously that a hundred pairs were thus joined together in mock matrimony. But it afterwards turned out that the person who officiated was a Jewish Rabbi, and that by these ceremonies the parties were bound together by the laws of their church, and therefore the marriage is legal in the sight of the law. There is to be a consultation among a number of Hebrew ecclesiastics over the matter, and their decision will probably be taken as a settlement of the status of the parties thus united.

It is possible that under the laws of the State of New York, which are very elastic as to the marriage question, these couples may be really married, no matter what the Rabbi may decide. It depends largely on the form of the ceremony. The intent of the parties should be of course taken into consideration, but that is often decided by the nature of the contract. It is quite likely that a great deal of trouble will arise out of this wholesale burlesque of a sacred ceremony.

The wrong of engaging in a proceeding which casts ridicule upon so solemn an ordinance as holy matrimony, ought to be understood by every rational being. It is that which causes us to mention this matter, for we consider that all the parties to it are deserving of the most severe censure, to say the least. The Rabbi who officiated is unworthy of his sacred office. He is not fit to officiate therein. Jewish traditions and Jewish faith regard marriage as a divine institution, not to be entered into except from proper motives with serious intent. To make a farce of it, in hilarity and mockery, is offensive both to religion and to social custom.

There have been instances in this State, of indulgence in this silly and inexcusable pastime. They have arisen from lack of appreciation of the sanctity of matrimonial union. It is looked upon too lightly. The ease with which it can be dissolved in the courts has much to do with depriving it of that solemnity which should always surround it. The idea is encouraged that it is but a civil contract, which can be lightly entered into and as lightly dissolved, and so young people and some older folks rush into it without due consideration, and without care as to its probable effect upon their immediate or eternal future.

The importance of the marriage contract, both as a sacred ceremony and a union that will affect present society and posterity to come, ought to be impressed upon the minds of our young people and upon persons in every stage of human life. A minister of the Gospel who will lend himself to the performance of a mock marriage is a foe to true religion and an enemy to the State. Everything of that kind should be frowned down, and no lady or gentleman, with any proper idea of self-respect, would become a party or assistant in any such a breach of good morals and of good sense.

Amusement and recreation are necessary, but they can be enjoyed in numerous ways without trespassing upon the domain of religion or the ground of social order. When fun becomes riotous or leaps beyond the bounds of reason and right, it ought to be stopped at once, and the seal of disapprobation be placed upon it by good people, no matter what may be their religion or their race.

## QUEER KIND OF "LIBERTY."

Our attention has been called to the action taken at the Congress of the Daughters of the American Revolution, held sometime ago in Washington, in which a resolution was introduced, said to have been adopted by "The Spirit of Liberty" Chapter D. A. R., Salt Lake City, Utah, at a meeting especially called for that purpose, which was as follows:

"Resolved, That the Spirit of Liberty Chapter send greetings to the Continental Congress, D. A. R., and earnestly request that the members of that body indicate whether or not they desire as members those who practice, believe in, or condone polygamy."

"CORINNE M. ALLEN, Regent.  
"ANNA E. MURPHY, Secretary."

A letter was read, signed by Corinne M. Allen, in which this paragraph occurred:

"This question is more pressing than the daughters of the east realize. The

Mormon doctrine is persistently taught. Those who practice polygamy are law-breakers. Those who believe in it, uphold those who break the law. Those who overlook the practice give aid and support to law-breaking. I have the kindest feeling towards the "Mormon" people, many of whom are sincerely trying to do right, but the greatest kindness that can be done to them is to rebuke this evil before it grows to greater proportions. If this is not done in time, our own descendants will feel the blighting effects of this curse."

The reading of this letter and resolution caused some animated disputes. One lady delegate thought they had troubles enough of their own without "going to Utah for more." Another stated that "the street corners of Chicago were constantly filled with men preaching the 'Mormon' faith." Half a dozen women were on their feet at once in the excitement that ensued.

Mrs. Elizabeth B. Johnston of the District of Columbia, moved as an amendment to the resolution adopted in Salt Lake City,

"That no polygamist, no descendant of a polygamist, or sympathizer with that doctrine should be eligible to membership in the society."

Miss Mary Desha of the District opposed the amendment for, said she: "In ruling out descendants of polygamists we may shut out ourselves. Some of us may be descendants of Abraham."

The report in the Washington Post says that "At this point when every woman in the room seemed anxious to talk on the question, the previous question was moved and carried. Miss Johnston's amendment and the original motion went through with a rush, fully nine-tenths of the 200 or 300 women present voting for the measure."

The result shows what may be accomplished through misrepresentation and lack of understanding, also through cunning manipulation and quiet working. The resolution said to have been adopted in this city, we venture to say, was known to but very few of the ladies connected with the society called the Daughters of the American Revolution. They ought to know what was done apparently in their name. That is why we give this prominence to the action that was taken.

The name of the "chapter" that formulated the Salt Lake resolution appears strikingly grotesque, when the belief of a member is made reason for her exclusion. If that is the "Spirit of Liberty," what suitable names can be found for bigotry, intolerance and despotism? Freedom of belief is indispensable to liberty and its denial is the very essence of tyranny.

We presume the ladies who are barred out of the society that passed the resolution, will live and move and have their being, and enjoy as much self-respect and the respect and affection of their neighbors and friends, as if they were permitted to all the privileges, whatever they may be, of this exclusive association. Its effects, if carried out according to the letter and spirit of its adoption, would shut out every woman who believes in the righteousness of Biblical writings, or whose ancestry can be traced back to the "Father of the faithful and friend of God," or to any of the illustrious prophets, and sages, and kings among the Hebrews or other mighty nations of the past.

OF BIOGRAPHICAL VALUE.

One of the most useful books that have been published in these latter times has just been issued from the press. It is the first volume of "Latter-day Saint Biographical Encyclopedia," and consists of a compilation of life sketches of prominent men and women in this Church. The author is Andrew Jensen, one of the assistant Historians of the Church.

Among the biographical sketches are those of leading men and women in this community who have become noted among the people, and the data about whom will prove of very great value. All the general authorities of the Church from the beginning find a place in the volume. Also nearly all the State Presidents, past and present, and a great number of Patriarchs, Bishops and other presiding officers who have figured in Church history. Well executed portraits of the individuals accompany most of the sketches, which beautify the work and add greatly to its worth.

These biographies are of very great interest, and embody the principal incidents in the lives and labors of the subjects of the work. They are much more elaborate than might be expected, considering the number of persons thus represented. The pictures, too, are well executed half-tones and are good likenesses of the originals. The style of the writing is lucid and terse, and very readable and pleasing. Dry details are not indulged in, but the aim has been to present each subject in lifelike character.

This is the first book of the kind that has been published since the Church was organized. It is designed as a work of reference, and in this particular ranks with the well known work, by the same author, called "Church Chronology." The particulars which it gives have been collected by great labor, through a series of years, although the book has been prepared and published within the past twelve months. Accuracy has been one of the chief aims of the author, and he has taken great pains, by personal communications and by extensive travel in foreign missionary fields as well as in the various States of Zion, to obtain correct information, such as may be relied upon by his readers.

The particulars given, including dates and figures, are of so much importance to students of Church history, that it appears to us this work should have a place in every private library, and copies should be had in each Sunday School, Mutual Improvement Association and other libraries, of the auxiliary societies as well as of those of the Wards and Stakes. It will doubtless find its way into many homes and public institutions not connected with the Church, the lives of whose celebrities it so well portrays.

We confidently recommend this important work to the consideration of the Latter-day Saints everywhere, as the beginning of a series of volumes which will become necessary as time

rolls on and further information is obtained. The book has been printed at the Deseret News office, and will be found worthy of a place on any table or in any book collection. Our leading men and women should use its influence in its aid and circulation.

## THE MARTINIQUE DISASTER.

That is a most awful calamity which is reported from the island of Martinique, by which it seems, thousands of persons have perished, through a volcanic eruption of Mont Pelee. The dispatches, though as yet comparatively speaking, meager as to details, tell enough to give some idea of the extent of the disaster. The loss of life is estimated as high as 40,000.

Martinique is an island of the Lesser Antilles, belonging to France. It is about 43 miles long, and 19 miles wide, and contains a surface of about 350 square miles. The north and south of the island contain clusters of volcanic mountains and a line of lower heights forms a bridge between these. Mount Pelee is to the northwest. It is over 4,000 feet high, and at its foot the ill-fated city of St. Pierre is situated. This was the business center of the island, with a population of about 25,000. The island on an average is about as densely populated as Belgium, and it is proved true that the entire city of St. Pierre has been wiped out, the statement that the total number of victims amounts to 40,000, is not incredible.

Immediate relief for the survivors in the stricken region is undoubtedly needed, and it is to be hoped our government can see its way clear to dispatch ships with provisions to the scene. France is a long distance off from her unfortunate possession, and immediate relief is beyond a doubt called for.

## THE HAGUE PEACE CONGRESS.

To the Editor:

"Springville, Utah, May 9, 1902.—You will have the kindness to place in your next Saturday issue a synopsis of The Hague peace convention, stating by whom it was called, its object, by whom attended and business done, and oblige a regular reader."

The Hague peace congress convened on the 19th of May, 1898, in response to a circular to the governments of the world, issued by Czar Nicholas.

The object of that congress is set forth in the imperial circular. His majesty said in part:

"The maintenance of general peace and the possible reduction of the excessive armaments which weigh upon all nations, present themselves in the existing condition of the world as an ideal towards which the endeavors of all governments should be directed. It is in the conviction that this lofty aim is in conformity with the more essential interests and legitimate wishes of all the powers, the imperial government thinks the present moment would be very favorable for an inquiry, by means of international discussion, as to the most effective means of insuring to all the peoples the benefits of a real and durable peace, and above all, of affixing a period to the progressive development of the present armaments."

The idea of the Russian emperor was that the congress should agree on some recommendations to the respective governments, looking toward gradual disarmament and ultimate permanent peace. The circular closes as follows:

"The conference, by the help of God, would be a happy presage of the century now about to open. It would converge in one focus the efforts of all those states which sincerely seek to make the great conception of universal peace triumph over the elements of trouble and discord. It would at the same time, by formal consent, cement an agreement as to the principles of equity and right on which rest the security of states and the welfare of peoples."

Baron De Staal, president of the conference, in his opening address pointed out, that the nations have great need of peace, and that arbitration and mediation are among the means by which that end can best be secured. These, he said, have been practiced for a long time by diplomacy, but they have not been precisely established, and their employment in cases in which they should be employed has not been defined. To do this was the duty of the conference. He also thought it the duty of the congress, to solve the problem of minimizing as far as possible the horrors of armed conflicts. Such were the objects of that remarkable world congress.

There were 120 delegates to that gathering. Among the countries represented were the United States, Great Britain, Russia, Germany, France, Austria-Hungary, Belgium, China, Denmark, Holland, Italy, Japan, Sweden, Norway, Persia, Portugal, Roumania, Serbia, Siam, Spain, Switzerland, and Turkey. The United States delegation consisted of Andrew D. White, Seth Low, Stanford Newell, Captain Crozier and Captain Mahan. Sir Julian Pauncefote headed the British delegation, and M. De Staal, the Russian.

The general impression, when the conference met, was that it was intended for an official funeral of the Czar's peace projects, but through the splendid efforts of the American and British delegates, the work was taken up in earnest. The delegates were aroused to a sense of their duty, and a convention was drawn up, which it carried out, would insure permanent peace.

According to Sec. I, the signatory powers agree to employ all their efforts to bring about, by pacific means, the solution of differences that may arise between different states.

Section II provides for "good offices and mediation." The powers are by this section bound to have recourse, "so far as circumstances allow it," to the good offices or mediation of one or more of the friendly powers, before appealing to arms. And the friendly powers are bound to offer mediation between the disputing states.

Section III provides for an international commission of inquiry, the duty of which it shall be to establish the circumstances under which the dispute has arisen and report to the powers involved, without rendering any decision.

Then there is a section on "International Arbitration," the object of which is the settlement of disputes by judges chosen by the states involved. And in order to facilitate such arbitration the permanent court of arbitration at The Hague was established. This court

has jurisdiction in all cases of international dispute, unless the parties prefer to establish a special arbitral jurisdiction. Each of the signatory powers are represented in this court by at most four competent persons. And out of this general list the arbitrators can be selected, by the states involved in conflict.

Such was, briefly stated, the work of the peace congress. Now the list of arbitrators of international disputes has been completed. The diplomatic corps at the Dutch capital has been established as a permanent administrative council. Methods of procedure have been agreed upon. The apparatus so much desired by the Czar for the promotion of universal peace and a general disarmament is in working order. So far, it has had no case to arbitrate. There is less desire for international arbitration than one would have a right to expect. But the peace idea is growing all the time. There is a "peace crusade" throughout the world, and it is bound to end in victory for that principle. Great and momentous events are not always appreciated at the time they happen. It is told of John Adams that in 1798 he wrote to a friend: "We have made a Constitution which will keep us from cutting each other's throats for a few years longer." Little did he foresee what the Constitution of the United States was to be to this country, and to the world. As little are many people now far-seeing enough to appreciate the work of the Hague congress. But the time will come, when it will stand out in history as a landmark of the age. In this thought there is encouragement for the friends of peace to work steadily and faithfully, for their labors are sure to bring fruit.

SENATOR HOAR ON SABBATHS.

The following views of Senator Hoar on the Sunday question, in its legal aspect, are commended to the attention of people who imagine that Sunday closing of business is a mere religious observance, and that the liberty of non-religious citizens is thereby improperly infringed. The Senator's statement of the case is direct to the point, and meets common objections, which it will be seen are unfounded:

"Now the law which secures Saturday afternoon to the workman in the factory, may for the same reason secure Sunday to all citizens alike."

"I suppose nobody would have deemed it an act of tyranny for the legislative power of the state to require the public to abstain from ordinary business on the day of the funeral of Lincoln, or Garfield, or McKinley. This would not be because the state would claim the right to compel men to profess to reverence the dead President whom they did not revere, or to pay any hypocritical tribute to his memory. But the right of the citizens in general to pay such a tribute cannot be exercised while secular business is going on, and it is a reasonable use of the authority of the state to require men to desist from ordinary business."

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May be he thinks that all stage work and no play makes Jack a dull boy.

The House has passed the omnibus statehood bill. If the Senate does the same then each of the territories will drive into the Union in a coach and four.

Mr. Carnegie has given away some sixty-seven million dollars. If he still dreads to die in disgrace as a rich man, he must dispose of much more than that, though none can gainsay that it is a good beginning.

Edward Everett Hale says that one of the duties of the twentieth century is to construct a four-track railroad from Labrador to Patagonia. Why confine it to four tracks? Why not make it twenty, one for each century?

Because of Mr. Morgan's shipping combine John Bull is fearful that he may not be able to rule the waves. If he cannot rule then he might try pouring oil on them. But he might have to apply to Mr. Rockefeller for the oil.

It is not generally known that the Tabernacle organ recitals, which were discontinued for a time, have been resumed. Professor J. J. McClellan will be found at his post on Tuesdays at 11 a. m. and Fridays at 5 p. m. This will be welcome news to many of our Salt Lake friends who have not yet learned of the re-opening of those delightful free entertainments.

The awful catastrophe at St. Pierre at which so many human beings perished and so much property was destroyed, appears to have been without parallel in volcanic calamities. We wait with great suspense the full particulars, which will come no doubt in a few days, with the hope that the terrible disaster has in the first accounts been exaggerated.

Mr. Carmack has apologized to the Senate for the language he used towards Mr. Dolliver, and shaken hands with the gentleman. Which is all very proper. But what is the sense of using language that has to be apologized for? The thing to do is to use the language of gentlemen at all times. It is amply sufficient to convey all ideas and express every need of denunciation and reprobation.

The President of the Illinois Humane Society suggests that a law be enacted making wifebeating a state's prison offense, with the additional provision that "a certain portion of the money earned by the prisoner while serving sentence be devoted to the support of the family." The suggestion is right and proper, only the imprisonment should be made for life, with hard labor.

## WHEN LOVE IS KING.

Rev. W. Dudley Mabry, who about six or seven years ago left this city after having figured, as some said, in a very scandalous romance, now returns in a kind of novel entitled "When Love Is King," of which he is the author. The book is evidently intended as an explanation to the public of circumstances leading up to the Salt Lake scandal. It should be of intense interest to the many friends of the different parties involved in that story, and to the public that generally is not slow to embrace an opportunity of looking behind the scenes, where, in life as in the playhouse, things too often are so different from the appearances on the stage, which alone are intended for the public.

In "When Love Is King" Mr. Mabry tells a most wonderful tale. He first introduces his readers to one Rev. Augustus Toppliff, a long-haired, hypocritical villain, a Pharisaical sinner of a very low type. This ministerial monstrosity secures from his church an appointment in the city of X— (supposed to be Salt Lake City.)

Another leading character in the book is Albert Armby, also a minister, but of a different cloth. This gentleman is a perfect angel. He is as full of virtue, nobility of soul, of Christian charity, as the wars of devils of all religions. He is as much of a genius, as the other is a demon. One is a cherub, the other is a demon. Rev. Armby also is a minister of the city of X—.

Very naturally Armby's success in the ministry is phenomenal. His sermons are technically perfect masterpieces. And, to quote the book, "When Love Is King," he would glow with celestial light and he would pour forth such a torrent of persuasive appeal, pathos and love, that even the most hardened felt strangely drawn to a better life." The congregation simply worshipped him. This was too much for Rev. Toppliff. He, we are told, "was envious of the fine form and commanding presence of the newcomer. His own inferiority as an orator and a preacher was not more apparent to anyone than to himself. No one knew better than he how shallow and hypocritical were his pompous and vociferous performances. Nevertheless, he beheld the popularity and power of this newcomer with ill-concealed envy and chagrin." And he determined on his downfall.

The opportunity to accomplish this did not fail to appear at the proper time. To the city of X— comes a beautiful stranger, Miss Edna Lee. She is a skeptic, but intelligent, charming and independent. Mr. Armby and Edna are soon drawn toward one another. In fact, they become lovers. But their love is Platonic. It is pure as heaven. Now everything is ready for a villainous plot. Mr. Toppliff has an intimate friend, an unscrupulous lawyer, Mr. Sharply, and the two agree upon a diabolical scheme which is carried out under the cover of darkness. A mysterious caller appears at Armby's residence and prevails upon him, under one pretext or another, to accompany him in a buggy. He takes his seat beside the driver who drives with all speed in the direction of Edna's residence. The next day the papers are full of the following sensational local, under flaming headlines: "A Minister in Disgrace. The Rev. Armby Arrested in the Bedroom of One of His Lady Parishioners, Miss Edna Lee, the Woman in the Cable. Most Sensational Accusations." That is how it appeared in the papers. Mr. Armby's story in court was that he was decoyed to a strange house, where he was dragged and rendered unconscious. He knew no more, until he recognized the voice of Edna Lee. And then came the arrest.

As usual in books, everything comes out right in the end. The public discover that the minister had been the victim of a conspiracy. Toppliff is laid at the instigation of his friend Sharply, and Edna is married to a worthy man. Sharply is sent to the penitentiary for life, and thus the virtuous victim of persecution sees all his enemies smitten around him. The reader will naturally see in the

characters of the novel, the various persons figuring in the Mabry scandal, years ago. They will read Mabry for Armby, Hilt for Toppliff, and Salt Lake City for X—. Other names are not so easily recognized, except, perhaps, by persons familiar with the incidents evidently alluded to.

The story is told in an easy, readable style. There are some very pleasing pen pictures in it, and the revelations concerning ministerial jealousies and intrigues probably contain some truth, but on the whole it is so exaggerated that it leaves the impression that the author has but little regard for truth. Moving, as it seemingly does, in the domain of falsehood to a very large extent, it fails to accomplish its object, whatever that may be. If it is intended as a vindication, its purpose is defeated by the improbable plots and situations it introduces, and if it is meant for revenge, it, for the same reason, misses the mark. If it is neither, it is simply a romance of more than questionable character.

It is perhaps but fair to add that the author himself, in a communication to a local contemporary denies that "Toppliff" is intended as a sketch of Dr. Hilt. Mr. Mabry says:

"Referring to your review of 'When Love Is King,' in your issue of April 29, I feel constrained to say that while the circumstances attending my misfortune at Salt Lake City suggested the plot, your reviewer is wholly in error as to most of the characters."

"Nothing was farther from my purpose than to attribute to Dr. Hilt the vices and crimes portrayed in the career of the Rev. Augustus Toppliff. The name itself was suggested to me by a hotel of the same name at Elyria, O., where I often had occasion to stop at the time when I began the writing of the story. While I have suffered much at the hands of Dr. Hilt, I would not knowingly do him an injustice."

"Nor did I intend that the virtues and accomplishments set forth in the Rev. Albert Armby should be attributed to myself. He is simply my ideal of a Christian minister, in spirit, in faith and in work—an ideal to which I make no pretension of having measured."

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